

REPORT OF CENTRAL COUNCIL MEETING

# TOCH JOURNAL

July  
1957

NEWS • VIEWS • IDEAS



PUBLISHED BY TOCH AT FORTY-SEVEN  
FRANCIS STREET - LONDON - S.W.1

9<sup>d</sup>.

## Andrew Stephen Callf

We deeply regret to announce the sudden death on June 4 of Andrew Stephen Callf, aged 18 months; the only son of Mary and John Callf.

*Full short his journey was; no dust  
Of earth unto his sandals clave;  
The weary weight that old men must,  
He bore not to the grave.  
He seemed a cherub who had lost his way  
And wandered hither. So his stay  
With us was short, and 'twas most meet  
That he should be no delver in earth's clod,  
Nor need to pause and cleanse his feet  
To stand before his God.*

Lowell.

## Advertisements

Enquiries from Advertisers with products of interest to our readers are most welcome. Rates and details will be readily supplied. Readers can greatly help by letting us know of manufacturers prepared to give consideration to advertising their products in the JOURNAL.

## Acknowledgements

We are indebted to the National Portrait Gallery for the pictures reproduced on pages 256-259, and to Geoffrey D. Robinson for the drawings on pages 264 and 267.

## Ourselves

The TOC H JOURNAL is published monthly, eleven times a year. The April issue is a double number and *there is no August number*. A subscription can commence with any issue and costs only 9s. for a complete year.

N.B.—A price concession to 7s. 6d. per dozen, post free, is made to all Branches ordering a minimum of one dozen copies.

THIRTY-FIFTH YEAR OF PUBLICATION

# TOC H JOURNAL

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Letters and articles are welcomed and are printed as individual points of view, and are not necessarily those of the Movement

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an address given by George Goyder  
to the Central Council of Toc H.

Cover Picture:

The Toc H stand at Deal "Citizens at Leisure" exhibition, where men and women members of Deal & Walmer Branches shared in a combined effort.

Editorial Office:

Toc H, 47 Francis Street, London, S.W.1

Telephone: VICToria 0354.



# IN AND OUT

## *Notes and Comment*

### **Breath and Sinews**

MEMBERS ALL OVER THE COUNTRY WILL BE working for the success of the Broadcast Appeal which Barkis will make on Sunday, July 28 (on the BBC Home Service). Why not pray? Pray not that we may be delivered from the pain of sacrificial self-giving for the maintenance of our own Family, but that others on this occasion may be drawn to give their support to the Movement of which we are part and for which we pray and work. Always we have sought to make the Kingdom of God real in terms of real people, real action, real fellowship, real service. Always we have sought to make our prayers live; always we have sought to live our prayers.

In prayer, we recognise our dependence upon God, equally we stress our co-operation with Him. Prayer is not the expression of the defeated mind, the utterance of a life which seeks to contract out of effort and leave it all to God. It is the consecration of all activities and the realisation that God is involved in all our work. Fellowship, service, organisation and finance, all are matters for our earnest prayer.

Aspiration without effort, prayer without work, are like the good intention which is defeated by feeble striving. Resolute action should match noble vision.

### **Old Folks Handbook**

WHEN A READER SPOTS AN IDEA WITH A likely local application these pages really start to live. A case in point comes from Gillingham where, after reading in the December '55 JOURNAL an account of how the Borough of Salford had issued a booklet on "national local and voluntary assistance for elderly folk", the Branch decided that this was something in their line, too. Members set out to 'sell' the idea to Gillingham councillors, doctors, teachers and clergy, while their representative on the Old Folks Welfare Committee interviewed the Town Clerk. The result of their efforts can now be seen in a thirty-four page booklet filled with the sort of information and advice that old folk need to know—and Gillingham members are delivering the booklets to them.



## **'Over There'**

A WELCOME MESSAGE FROM BOB PRESTON, in Singapore, says "The film-strip 'Over There' has gone down very well over here. One complete stranger—roped in because he owned a tape recorder—was so impressed by it that he borrowed strip and tape for a further private view and is now coming along regularly to meetings of the Naval Base group." We always thought this could possibly happen and now it has. Home Branches without tape recorders please note.

## **Triple Career**

UNTIL HIS RETIREMENT LAST MONTH, Melville Dinwiddie had controlled Scottish radio programmes since 1932. Before Sir John Reith picked him "out of the blue" for this important job he was Minister at St. Machar's Cathedral, Aberdeen, and before then had been a regular Army Officer with a fine war-service record. He still remains on the roll of the Church of Scotland ministers and of the Toc H Central Executive.

## **Sporting Life**

ITEMS OF SPORT FIGURE ALL TOO RARELY IN these pages, and we are very glad to record that during last season the 1st XV of Toc H (Manchester) Rugby Club had an all-time record of thirty-one wins. They crowned this achievement by winning for the first time their own seven-a-side competition; but not before much hard work had been put in on a pitch inundated when the Mersey broke its banks. From the 'gate' at this match the funds of the Toc H Children's Holiday Camp benefit.

## **Missing Entrants**

ANOTHER SPORTING EVENT WAS THE TOC H London Sports, held in Battersea Park on June 1. While no records were broken. Toby Salisbury, Tubby's A.D.C., put up an excellent performance in winning the 100 yards final in 10.4 seconds and followed this up by winning the 220 yards race as well. Nearly all the competitors were Marksmen and Mark II appeared to carry off most of the cups and trophies. When presenting the awards, the Rev. Austen Williams, Vicar of St. Martin-in-the-Fields, and once of Toc H staff, touched on the scarcity of competitors from Branches in London and the Home Counties. We hope his words will ring a bell sufficiently loud to ensure increased entries for next year's sports—even if the Districts can only provide tug-of-war teams and sack racers.

# CENTRAL COUNCIL MEETING 1957

**D**URING the late afternoon of Friday, May 3, a trickle of members from all parts of Britain began to arrive at The Hayes, Swanwick, for the thirty-sixth meeting of the Central Council. By supper-time nearly all had taken-up their week-end billets and it was a full house in the conference hall that heard Canon 'Dick' Craig (Hon. Padre, Notts. and Derby Area) offer a warm welcome to Derbyshire. This was followed by a presentation of *Over There*, a filmstrip in colour of a journey through Flanders to Poperinge and the Old House, with a recorded commentary made by Barclay Baron. Although some sixty per cent. of the Councillors were said to be 'new boys' they quickly made themselves at home in a manner strongly reminiscent of last year's Power Conferences.

## *The Annual Meeting*

The business of the Council began on the Saturday afternoon with a reading from St. Paul's Epistle to the Philippians, "I thank my God upon every remembrance of you . . ." and prayers led by Padre HERBERT LEGGATE (*Field Commissioner*). This was, in fact, a resumed meeting of the Council, for the Charter lays it down that the meeting shall be held in the month of April, and such a meeting with the required quorum of Councillors had already been held and adjourned. some say in one-and-a-half minutes, on Wednesday, April 3.

The Chairman was RONALD SYMONS, Chairman of the Central Executive. Messages of greeting were read by REX CALKIN (*General Secretary*) from Bob Preston, Singapore, Ben Miles, Uganda, and E. H. Burgess, Australia, and a special welcome was given to Jim Bowman and Derek Carter, two members from Bulawayo. Messages were also received from John Donkin, Central Africa, R. D. Paul, India, and Ben Wright, architect.

## *Annual Report*

During the course of moving the reception and consideration of the Annual Report, the ADMINISTRATOR, John Calif. turned to last year's Power Conferences, and said:



The Central Council in session with the General Secretary, Rex Calkin, speaking.

The major contribution made by the Power Conferences was the quickly created fellowships which helped to increase understanding and to remove any misunderstandings born of not knowing the other fellow. The Power Conferences did a great deal to bring people together and deepen their faith in the things we have before us.

There is an astonishing amount of ignorance on the part of Branch members on the basic characteristics of Toc H. It would be a good exercise for any member to take pen and list them, just to make sure he knows what makes our society distinguishable from any other.

Those of us with an ex-Service background rather shy at the word 'discipline', but the sooner we get to acknowledge that we cannot have a fellowship without discipline the better for the Movement. For those members who want to take their show seriously, discipline is a Christian word, a lovely word, a liberating word. No fellowship is worth while without the discipline that goes with it. The liveliest, happiest and most exhilarating Branches are those that have the best discipline.

Any attempt to lower Toc H standards to make it suitable for any kind of man is a complete mis-reading of our job. Our Lord made very few hard and fast rulings, but one he was very precise about, and that was the ruling about the 'awkward member'. If you have anything against your brother-member, have it out with him and if he won't listen to you, bring two or three others in. If he still won't listen, have it out in front of the whole church (or Branch) and if he still won't come up to scratch, put him outside. There is nothing un-Christian about that and I believe that Christianity and discipline go together. Otherwise what will happen is that more and more of our Branches will tend to become repositories of the dead-heads, the problem children, the lame ducks and the axe-grinders.

Everything I have seen, both at home and abroad, has deepened my faith in Toc H and the job it has to do. When Toc H is good it is very, very good and as much needed as ever. Conversely, when it is bad it does not endure and should not be endured. I have been delighted to see good Toc H producing good results and almost as delighted to see that bad or pseudo Toc H does not succeed. I do not believe that there are any short cuts or substitutes for the hard work that goes into building the real fellowship with the real discipline.



The fight against selfishness that we were talking about last year is still the biggest fight of all. Toc H never truly comes alive in a man until it has lifted him to the level of self-sacrifice. When the fellowship is of an order that will lift a man out of his self-centredness into the level of self-giving, he comes alive, his unit comes alive and we can say 'This is it; this is what we want and this is what the world wants from Toc H'.

JOHN DAVIES (*Central Exec.*) in seconding, congratulated the Administrator on the report and dealt with some developments in Services work since the report was written. He said:

Toc H went into Services work at the outbreak of World War II. A fund was raised for this purpose and Clubs established in various theatres of war and in this country. This has been reviewed from time to time and it has always been realised that a decision would have to be made as to what the normal scope of the work would be. The fund is running down rapidly and most of it is now wrapped-up in canteen stocks in Germany. The running of Services Clubs at home and overseas is costing on the present scale something like £10,000 a year. As it is agreed that we cannot continue on that scale it is planned to run down the activities to a level of expenditure of £3,500 per annum. We also should keep very much in mind the needs of the 'danger areas', Cyprus and Malaya, for we feel that Toc H has a duty to fulfil to the Services in those areas, if we are able to finance it.

It is inevitable that we shall have to curtail quite a lot of our canteen work in Germany. This is particularly unfortunate as it is being run very efficiently by Angus Johnston and we all owe him a very great debt of gratitude, but are sure he will fully understand the necessity and will use his efforts in other fields.

In closing, John Davies endorsed the Power Conferences as a means of training and hoped that the idea would be carried on in the Areas. He also spoke of the start of the Bordon Company, which is providing an aid towards the self-discipline of the individual member. Both of them were important factors in preparing ourselves to face the difficult problems that confront us, but they are only a means to an end, and we still have to face the problems themselves.

P. M. GORTON (*East Anglia*) asked the Central Executive to consider the whole question of staff employment and suggested larger regional groupings, with several staff men to each. JOHN CALF (*Administrator*) said that regional grouping of Staff was not a new notion and could be re-examined if it was the Council's wish. Past experience showed that staff concentrated was not staff doubled, travelling expenditure increased, as did also wear and tear of vehicles—and staff.

H. B. JOHNSON (*N. London*) regretted the curtailment of Services work and felt that the position should have first been

discussed by the Central Council. S. V. BERWICK (*Hon. Treasurer*) referred him to the Annual Report (page xxiv) and said the matter had been brought before the Central Council on a number of occasions.

JOHN ALCOCK (*East Mids.*) spoke of the need for well-trained leaders and asked for information on training. Padre LEGGATE said:

It is worth while recognising that the greater part of our membership to-day has joined the Movement since World War II and during that time there has been less of what we used to call 'training' than in any period in our history. Since the Power Conferences this matter has received attention and there are Areas holding District Conferences for training the membership. The real trouble is that so many of our members are members of their particular family and have very little idea about what Toc H was created for. It is on that background of Toc H that the need for training is greatest. We at the centre feel that the onus for training schemes will have to be largely on an Area or Regional basis. There may be in addition, some schemes that are centrally organised, such as the four training weeks we hope to hold this summer with "The Purpose and Method of Toc H" as their main theme. If the demand exists, the provision is there and I hope members interested in the extension of Toc H will attend and that Councillors will make these training weeks widely known.

In answer to a question from H. H. SMITH (*East Anglia*) on joint men's and women's Branches, OLIVER WILKINSON (*O. & T.V.*) spoke of experiments with five joint groups in his Area and said "We are trying to do something towards implementing the Forward Committee Report. The experiments must continue to be watched carefully, but already they have produced one exceptionally good Branch". ERICA LEE (*W.A. Staff*) speaking in support of the present experiments also felt that the most careful 'training' was essential.



The Chairman :  
Ronald Symons.

The Annual Report having been received, the Council accepted the Central Executive's report on the proposition referred to them last year: "*That the end of the Toc H year in future should be co-incident and co-terminate in every respect*". After full consideration the Central Executive had considered the idea impracticable if applied at all levels and submitted that further time should not be spent in pursuing the matter.

## Principal Officers

The agenda had given Councillors two well-known names of Vice-Presidents recommended by the Central Executive to fill the vacancies among the three Presidents of the Corporation. (These hold office at the request of the Central Council, of which body they become members *ex officio*. The other officers listed in the Annual Report are Presidents of the Association and hold office for three years at a time at the request of the Central Executive.)

The CHAIRMAN said that this proposal had the delighted backing of the one Corporation President now in office, LORD COLGRAIN (better known, when Honorary Treasurer, as Donald Campbell). He went on to recall the services to Toc H of the Right Rev. M. P. G. LEONARD, Bishop of Thetford: from Cheltenham to Manchester, round the world, in Australia, as Administrative Padre and Chief Overseas



Bishop 'Pat' Leonard greets Padre Harry Gordon Jones.

Commissioner, and more recently in Scotland and East Anglia. The Chairman then spoke of HUBERT SECRETAN, former Hon. Administrator, recently Chairman and now a member of the Central Executive. He could think of no better men fitted for this office. The Council acclaimed the choice, which was acknowledged by "Pat" and "Hubert" with modesty and humour. Nor was there any hesitation about confirming the re-appointment by the Central Executive of JOHN CALLF as

Administrator for the normal period of two years.

The appointments of Association Padres were confirmed on the proposal of the Administrative Padre, JIM DAVIES, seconded by TED TANNER (*Western Area*), who paid tributes to "Sawbones". The Rev. HUGH SAWBRIDGE (C/E) was ceasing from gainful employment after thirty-five years and, while continuing as Honorary Padre in the Western Area, was being rightly honoured by this special appointment. The Rev. ROBERT BALLARD (Congregational) of Queensland, Australia, had been appointed for the normal term of three years again, and the Rev. DAVID HARDING (Baptist) for the term of his staff appointment.



## The Accounts

In presenting the Accounts, STANLEY BERWICK (*Hon. Treasurer*) said that the Balance Sheet disclosed a new fund—the Tower Hill Headquarters fund, which stood at £12,784, all earmarked for the Headquarters on Tower Hill which Tubby and all of us so much desired. Turning to the Income and Expenditure Account he said there had been increases in expenditure due to the inflatory times in which we are living. On the other hand there had been some increase in Builders' subscriptions and Branch contributions, although not as much as he would have liked. Thanks to Jackson Cole and his Development Appeal and to the legacies received there was a final surplus shown by the account. We were naturally anxious to see this special income set aside for the further development of Toc H at home and overseas, and for capital needs. Stanley thanked the Mark Hon. Wardens and Ken Rogers the Bursar for their work and Gerry Ashfield for his advice on investments. He stated that there had been an all round improvement in membership giving of 34 per cent in the first quarter of this year and looked forward to an even better response as the work of Hon. Area Treasurers began to be more widely felt.

H. SECRETAN (*Central Exec.*) seconded, and said that lack of money meant restriction in staff, staff training and the sending of staff men overseas. Some societies liked to have an ornamental treasurer but it was good to remember that Stan Berwick, although he knew more about the accounts than most of us, was also a dyed-in-the-wool Branch member. J. GOSS (*Central Exec.*) said that some further explanation of the reason for curtailment of work in Germany would be appreciated. JACK HARRISON (*Finance Sec.*) said that the last two Councils had been given news of the possibility of difficulties arising in Germany due to increasing costs. From September 1, 1956, Deutschmarks cost the voluntary bodies about 2s. each in place of the concessionary rate of 6d. previously enjoyed. This meant an increase in Toc H costs of about £33,000 per annum.

The Treasury, realising that no voluntary body could carry such an increase, had decided to make a grant towards the deficit. The result of this was that our surplus of £1,500 in Germany would be turned into a net deficit of about £4,000. The total cost of our work would be about £10,000 against £5,000 last year. The Fund now stood at about £13,000.

The seven Clubs in Germany maintained stocks for resale to the value of £20,000 and with our reduced balance we could no longer provide the necessary financial backing. Angus Johnston was considering the best way of curtailing the work and we would maintain as many Clubs as possible. E. C. WORTH (*S. London*) sought assurance that the money raised by the Development Appeal would be used for that purpose and in reply S. V. BERWICK (*Hon. Treasurer*) said that the name 'Development' was given to the Fund by C. Jackson Cole, who hoped that the money raised would be available for an increase in staff to develop Toc H. In point of fact, the money spent was used to help maintain the staff which would otherwise have to be curtailed. In his opinion, staff were there to expand or develop the Movement. THE CHAIRMAN suggested that if the membership raised more money the Development Appeal could finance work which was readily identifiable as development. The staff were already doing a tremendous amount of development work and John Call's tour was an outstanding example. J. CARTER (*H.A.C. Kent*) wanted to see legacies used for investment purposes and not put to current use to which S. V. BERWICK replied "If money comes into Toc H without restriction we must exercise our discretion as to how it is used".

### **Special Business**

Two motions had been tabled under the title "The Family Purse". The first of these, (a) read as follows:

*That this Council confirms the unanimous decision of the Area Treasurers, taken at their Conference held at the Family Headquarters on January 12, 1957, to challenge the membership to increase their self-giving and money-raising efforts for the Family Purse to a sum equivalent to 1s. (one shilling) per week per member or such other sum as may be necessary to maintain a whole-time staff to serve the Family in its task of helping to build the Kingdom of God in the wills of men.*

*To this end we pledge ourselves to re-examine our own giving in the spirit of this resolution and in the coming year to give the Treasurers every support in accomplishing the task they have set themselves.*

*To help the Branches to tackle this challenge in a workmanlike way, we undertake to maintain this average figure of 1s. per week per member for a period of three years and request that it shall be reviewed at the Council meeting held during the last year of this period.*

This was moved by DUDLEY HERRING (*Central Exec.*) who said: "In 1947 members contributed an average of 6d. per week and today that figure remains unchanged, although

wages have gone up 93 per cent since then. If giving had matched earnings they would now be contributing at least 11d. per week. The present resolution was only asking for the same proportion of income as in 1947.

"The increased amount need not necessarily come from members' pockets. There are various ways of raising money and at least half of my own Branch's contribution to the Family Purse comes from local Special efforts and Deeds of Covenant."

J. LYND SAY ORR (Scotland) then moved the second motion (b) which read:

*That an itemised budget for the ensuing year be prepared by the Central Executive and submitted to each annual meeting of the Central Council for approval and amendment,*

*and that this Council, strong in its belief in Toc H as an instrument for the furtherance of God's Kingdom on earth, re-affirms the responsibility of the members for its maintenance and extension, and accepts on behalf of the Family a challenge to contribute, directly or indirectly, to the Family Purse such sum as is required to balance each yearly budget. (For practical purposes, the sum required during the current year is £45,000, equal to an average of 1s. per week per member on the Roll.)*



Wayside conference: Lyndsay Orr, Alex Robertson, Sydney Swain and John Callf.

"Both the motions," said Lyndsay, "helped towards building the Kingdom of God, but apart from the fact that they both ask for one shilling per member there the similarity ends. The difference between them is similar to that between a lodger who has been asked to pay 52s. per year (so much per week) and the member of the family who must assume a natural responsibility with the other members of the family towards the cost of that family. Are we prepared to accept responsibility for this our family?"

It isn't a question of being challenged by someone from outside to pay a certain amount of money. The difference works out that if you accept motion (b) you have accepted responsibility for your share of the cost and it is a burden which you put upon yourself. There is no question hereafter of being asked to meet a fixed sum of money but you have accepted responsibility of your share



of the cost. That is why I have put in this phrase about the budget. You cannot say 'take your share' without giving at least an opportunity of knowing what is involved, as regards expenses to be met."

Seconding motion (a), D. G. GREEN (*Western*) declared it to be a practical proposition that the membership of Toc H alone could maintain the necessary staff, and it was their responsibility to do so. At present they were only providing 41 per cent of the cost.

ALEX ROBERTSON (*Scotland*), speaking in support of motion (b) said: "God has elected to let His Kingdom stand or fall by us and He cannot build it unless we act as His agents and provide for Him the channels through which the spirit may work. We only have to think

of service to find how much, through that, God has been able to do. We don't ask men to give so many hours a week to God's service—we put the principle to them and they accept it, being prepared to give twenty or thirty hours. So also for fellowship and love. I feel that the channels for the handling of material resources was one which we have never been able to hold open sufficiently wide for God's will to work. In this matter of material resources in a world which is so troubled by its inability to handle these problems there is all the greater opportunity to show men the sacredness of the trust if we follow God's will. If you speak to a man about 30s. a year he is quite able to think in material terms. If we can clarify in men's minds the wholeness of the Christian life—not only in service but in the sacredness of the handling of material resources I feel sure men will accept that responsibility recognising that by doing so they can allow God to build His Kingdom."



Oliver Wilkinson and Stan Berwick.

In throwing open the motions for discussion the CHAIRMAN said the difference in principle between them was whether it was a sound thing to have an annual budget for the money required or whether it was sounder to have a sum fixed over three years.

LYNDSAY ORR saw the position quite differently. "If you proceed with motion (a) you say that the Movement wants so much money; but motion (b) says we are prepared to support and maintain the Movement by providing so much money." STAN BERWICK felt that it was not practical to submit to the Central Council in April an itemised budget which would not come into operation until November 1. Would Lyndsay Orr be willing to omit that part of the resolution and make a compromise of the two? As regards controlling the expenditure, the Council already does that. LYNDSAY ORR replied that the budget was only brought in as a safeguard and he would be prepared to waive it if people had the courage to accept the first part. A. W. NORRIS (*Sussex*) asked if the 1s. per week would be sufficient in three years time or would have to be revised? H. B. JOHNSON (*N. London*) felt that now Lyndsay Orr had agreed to cut out the itemised budget reference there is so much similarity between the two resolutions that there was not a lot left to argue about. JOHN CARTER (*H.A.C. Kent*) thought a lot could be done at Branch level by the Treasurer in collecting money from people who do not turn up regularly for meetings. J. SEXON (*S. Wales*) pointed out that some people, such as old age pensioners or living on controlled incomes, may not be able to pay these amounts and it is the collective responsibility of the Branch and not the individual member.

At this point a suggestion for merging the two resolutions into a composite one was agreed, and later the following motion was put from the Chair:

*That this Council, strong in its belief in Toc H as an instrument for the furtherance of God's Kingdom on earth, re-affirms the responsibility of its members for its maintenance and extension, and accepts on behalf of the Family a challenge to contribute, directly or indirectly, to the Family Purse such sum as is required to make possible a staff which will serve the Movement in its world-wide adventure..*

*To maintain our present commitment demands a sum equivalent to one shilling per member per week. The Council accepts this as its immediate responsibility for each of the next three years, agrees to maintain it, and thereafter seeks to increase it for the further extension of the Family.*

This was passed without further discussion, no dissentient voice or hand being raised.

## Extension

Item 15 on the Agenda was a motion headed "The Need for Extension—Having Regard to the Relevance of Toc H". This read:

*The Central Council of Toc H,*

*KNOWING that Toc H still seeks to be Everyman's Club 'speaking to our condition' in a world different in externals from that in which it was born, but in which men's needs are still the same,*

*CONVINCED that in an age of uncertainty Toc H still helps men to discover the true values; that the coming of the Welfare State, although it may have removed some obvious opportunities for service, has not diminished the contribution Toc H can make to the understanding of the meaning of service; and that the latest insights into the meaning of Christian Communication vindicate what has been called the Toc H method,*

*BELIEVING that, for us, to build a Kingdom is to perpetuate the Movement; and that this purpose of ours has dictated the method and will perfect the instrument,*

*RESOLVES in the coming years to do all in its power to bring home to members the true purpose of the Movement, in the conviction that extension and development will then become the natural and inevitable part of the life of the Movement, which the Central Council wishes it to be.*

This was moved by JOHN GOSS (*Central Exec.*) who posed the question "Do we wish to perpetuate a movement or just to increase the membership of an organisation?", and said that if men believed in Toc H they must be prepared to challenge the values implicit in our day by the real values they have discovered in a life of Christian community. [*The full text of this thoughtful contribution will be printed in the September issue—ED.*]

ALFRED HINE (*Oxford & Thames Valley*) in seconding, said "though the need in which the Movement was born may no longer exist, that which in Toc H is permanent and fundamental is also adaptable and flexible to meet Everyman's need today".

On the proposal of T. F. GILBERT (*Kent*) the resolution was then put to the Council and carried unanimously.



## 'Toc H Week'

A motion on a Toc H Week was moved by R. BATTYE and H. PICKERING (*Branches in West Yorks.*):

*That there shall be one week chosen, which shall occur at the same time each year, to be called 'Toc H Week'. The date shall be selected as having some special meaning for Toc H; alternatively the first week in May or the last week in September is suggested.*

*During this Toc H Week, efforts shall be made on a Branch, District and national basis to enlist public sympathy with our aims, and to widen the fellowship, by means of functions being held and culminating in a special service (in the open air, if possible, so that no particular denomination is favoured).*

*Functions suggested :*

1. Dances
2. Open invitation to Branches
3. Meetings with special Toc H speakers
4. Sports day
5. Band concerts and services
6. Mass service with Toc H Padre, in park, cricket field or similar,

followed by an amendment moved by W. YCUNGS and J. TAPLIN (*Branches in Northern Area*):

*That each Area shall have one week in the year for the purpose of a recruitment or propaganda appeal campaign. This to be spread over the country in separate periods of the year and to be a planned campaign and assisted by Headquarters.*

*During this Toc H Week, efforts shall be made on a Branch and District basis to enlist . . . (as in the Motion).*

As time did not permit debate the CHAIRMAN, with the agreement of both movers, suggested (a) it could go straight to the vote, (b) be carried forward to next year's Agenda, or (c) that the Central Executive be asked to give it consideration and take immediate action if they thought fit. On a vote being taken it was decided to leave the matter with the Central Executive.



Tubby speaks to the Council.

## *The New Central Executive*

At the previous annual meeting some Councillors had expressed concern about the method of electing members to the Central Executive. As instructed, the Central Executive had since given full consideration to the matter in all its aspects, including the composition of the Executive, the personal, representative and geographical qualifications of the candidates and some Councillors' difficulties in voting for those of whom they had little personal knowledge. In January the Administrator had published the conclusions in a long memorandum to Councillors. Having had ample opportunity to study the subject, they now accepted the proposal that the eighteen members be appointed as follows:

(a) By Show of Hands: Not more than two candidates nominated by the outgoing Executive.

(b) By Ballot: Fourteen of the candidates proposed and seconded by Councillors, seven of these on the London and Home Counties list and seven on the Rest of the United Kingdom list, unless otherwise decided at the meeting.

(c) By Co-optation: Two members (or as many as are required to complete the total of eighteen) to be co-opted by the new Central Executive.

Six weeks before, all attending the meeting had been sent lists of the candidates duly nominated by Councillors, with details of age, denomination, membership, experience in Toc H, occupation and interests. At Swanwick all the candidates present wore special name-badges to assist recognition by the voters.

Two candidates with records of service overseas, which made them unlikely to be known to many Councillors, had been nominated by the outgoing Executive and were appointed by show of hands. Councillors were given until Sunday morning to complete their voting papers for seven candidates on the London and Home Counties list (thirteen having been nominated) and for seven on the Rest of the United Kingdom list (nine having been nominated).

On the results being declared at the final session, it was found that on this occasion fourteen out of fifteen members of the outgoing Central Executive who had agreed to stand again had been re-elected. One of the members appointed by show of hands and the two members co-opted later are serving for the first time, making in all three new and fifteen continuing members on the Executive (apart from the four

*ex officio* members), their average age being fifty, compared with forty-seven in the previous year. The following is the full list of the Central Executive for 1957-58:

APPOINTED MEMBERS:

SIR MILES CLIFFORD (*representing Toc H interests on Tower Hill*), S. GEORGE H. DAVIS (*late of Madras Branch and Hon. Commissioner, South India; now Beds. and Herts. Area*).

LONDON AND HOME COUNTIES:

Colonel JOHN A. DAVIES (*Stevenage Branch; Beds. and Herts. Area Exec.*), HARRY GELL (*Bromley Branch; S.E. London Area Exec.*), MICHAEL G. W. A. HARRIS (*Mark VII Branch; N. London Area Exec.*), DUDLEY F. HERRING (*Orpington Branch; S.E. London Area Exec.*), DONALD E. LOCKHART (*Berkhamsted Branch; Beds. and Herts. Area Exec.*), HUBERT A. SECRETAN (*Hon. Administrator, 1935-40; President*), RONALD S. SYMONS (*late of Indian Branches, 1927-47; Chairman of Forward Committee, 1954; Services Team*).

REST OF THE UNITED KINGDOM:

The Rev. JOHN V. BEAN (*formerly Portsmouth Hon. District Padre; Southern Area Exec.*), MELVILLE DINWIDDIE (*Scottish Exec.*), JOHN GOSS (*Portsmouth District Chairman; Southern Area Exec.*), EDWARD E. LLOYD (*Roath Branch, Cardiff; Hon. Area Treasurer, Wales*), Dr. S. F. MITCHELL (*Beckley Branch; Sussex Area Exec.*), W. E. PALMER (*Yeovil Branch; South-Western Area Exec.*), CHARLES SCHOFIELD (*Salford Branch; Manchester Area Exec.*).

EX-OFFICIO MEMBERS:

STANLEY V. BERWICK (*Sevenoaks Branch, Kent; Hon. Treasurer*), JOHN CALLF (*Administrator*), The Rev. Dr. P. B. CLAYTON (*Founder Padre*), The Rev. R. JAMES DAVIES (*Administrative Padre*).

CO-OPTED MEMBERS:

ARNOLD BEARDMORE (*Lincoln; Hon. Sec., Lincolnshire Area Exec.*), F. W. (Eric) COWAN (*Liverpool; Hon. Treasurer, North-Western Area*).

**Move of Headquarters**

Concerning the proposed transfer of Toc H Headquarters to Tower Hill the ADMINISTRATOR said that although long and complicated negotiations had gone on throughout the year it was still not possible to present any final proposals to the Council. We could be assured that the matter would continue to be handled wisely and responsibly by the Central Executive who were themselves being well advised by friends of Toc H who were experts on such matters.

**Council in Conference**

On Saturday morning the Conference paid close attention to an outstanding address given by Mr GEORGE GOYDER on "Human Factors in Industry", followed by an equally informative session of questions and answers. His hearers found all that Mr Goyder said to be of the greatest relevance to Toc H and, in response to many requests, the text of his talk is printed in a supplement to this JOURNAL.

At an informal session held on the Saturday evening, Lt.-Col. ('TOSHER') W. R. ELLIOT, spoke on his experiences in Cyprus, from whence he had but recently returned from serving as Chairman of the Council of Voluntary Welfare Work. 'Tosher' drew a realistic picture of the conditions confronting the young National Servicemen and told of the attempts being made to help by the voluntary bodies including Toc H.

After 'Light', taken by Padre HARRY GORDON JONES, the Administrator, JOHN CALLF, gave an outline of his recent tour of visits to Toc H in South India, Singapore and New Zealand, and as the guest of Toc H in Australia, with a whirlwind six hours ashore at Cape Town by way of post-script. He told of the amazing similarity, with very little divergences, between Branches he had seen in far-off places and those at home and presented an encouraging picture of the way they are facing up to problems identical with our own.



Tubby and 'Tosher'.

Next, the FOUNDER PADRE, who was given a great ovation, spoke of the plans for the re-opening of All Hallows and the relationship of the Winant Volunteers with Toc H. He also paid tribute to the memory of the late Lord Wakefield, one of the Movement's greatest benefactors, and detailed the work of the Wakefield Trust and of the Tower Hill Improvement Scheme, with whom Lord Wakefield's name was so intimately associated.

### Services

Early on both Saturday and Sunday mornings there was a celebration of Holy Communion in the Chapel, while on Sunday morning the Free Churchmen also had their own Communion Service.

Soon after Sunday's breakfast the whole Council shared in a Devotional Service held in the Conference Hall at which Bishop 'PAT' LEONARD preached.

Home-going prayers were led by Padre JIM DAVIES just before lunch on Sunday, after which the Council dispersed.



# FAIR CRY

NOTES AND NEWS  
FROM DISTANT PARTS

Contributed by GEOFF MARTIN

## EVENTS UNFOLDING

HOW OFTEN have we thought of our brother members in South Africa; how often tried to see, if dimly, the shape of things to come! The shape would appear to be forming, the tension mounting, and inevitably Toc H is involved.

The Southern African Executive have shared a general concern at the terms of the Native Laws Amendment Bill, and in particular the clause which empowers the Minister of Native Affairs, with the concurrence of the local authority, to prohibit native attendance at churches in white urban areas if he considers that their attendance will cause a nuisance. Impelled by conscience the Executive, through Robert Faulkner its Chairman, made its protest to the Minister on April 9, with the following three points:

*Freedom to worship.* Toc H felt a deep concern at any tendency to interfere with the freedom to worship of the people of South Africa.

*Freedom of Association.* Toc H endeavoured to understand the basic human problems within the Union, and therefore needed to hear the non-European's point of view by direct contact at its meetings.

*Freedom of Service.* In rendering Christian service, particularly to under-privileged groups, it is essential that white and non-white should be free to mix.

This was the gist of the Chairman's letter. Then on May 9 a bald statement of some significance to us appeared in *The Times*.

After meeting privately yesterday twenty-two churches and social and charitable organisations with mixed membership or working for people of different racial groups issued a statement saying that they undertook to support one another if any are attacked by the Government under powers to be given in the Native Laws Amendment Bill. The Bill will give the Minister of Native Affairs far-reaching powers over such organisations.

The resolution of the meeting, published yesterday, says the Bill threatens multi-racial organisations. Each of the organisations at the meeting was multi-racial, fulfilling a vital function in the community and therefore could not allow itself to die. The multi-racial *status quo* had to be maintained and they therefore pledged themselves to mutual

help. Churches represented were the Anglicans, Methodists, Presbyterians, Baptists, Congregationalists, and the Society of Friends. Among other organisations were the South African Institute of Race Relations, Toc H, the Black Sash, and several charitable organisations.

At the time of writing the latest development was a march of protest in Cape Town which was at least 3.000 strong when it reached the war memorial. The Dean of Cape Town (The Rev. Tom Savage, once on Toc H Staff) addressed the throng and said "We must protest and if necessary disregard the law. We must obey God rather than man."

## NICOSIA INCIDENT

Owing to the Terrorist activities in Cyprus, the Toc H group at Nicosia has been limited in its welfare work. During recent weeks, however, the lull in Eoka's activities has enabled us to operate more freely. This opportunity was eagerly seized by Toc H members for renewed efforts, and Tuesday, May 7, was commemorated by a party held at Talbot House for sixty children from the Deaf and Dumb School in Nicosia.

On meeting these children, one's thoughts of compassion towards them were instantly dispelled. Their sheer delight and boldness inspired us all. The shyness and even dread of meeting normal people, possessed by many of the children when first enrolled at the Deaf and Dumb School, has been so effectively removed by the patience, kindness and guidance directed through the efforts of the staff. These

teachers are performing a really worthwhile and rewarding task. Headed by Mr. Markou they have given new life and hope to many infirm Greek children. Nurtured with faith, they will be able to face up to life using this burden that has been placed upon their shoulders as a means for far rewarding efforts. One was deeply impressed by their apparent concern for one another's welfare, a lesson which we, who are so richly blessed, cannot afford to ignore. So much can be learned from these children of the 'Silent World'.



Toc H group members on the steps of Talbot House, Nicosia.



Young deaf and dumb guests at the party held at Talbot House, Nicosia.

Through the kindness and generosity of many friends and neighbours, we were able to supply a splendid tea for the children, followed by a film show. A conjurer inspired them with awe, and in return, we were entertained with dancing and mimed stories. Bearing in mind their handicap, the versatility displayed in these fields was quite amazing. They have a definite sense of rhythm, so often lacking in normal children of the same age group.

We were fortunate in having present a correspondent from the *Times of Cyprus*. Through her, it is hoped to prompt an active concern for welfare work amongst the residents of this Island.

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URANIUM"**



# HUMAN FACTORS in INDUSTRY

*An Address given by*  
**GEORGE GOYDER**  
to the  
Central Council of Toc H

May, 1957



### *The Author*

GEORGE GOYDER was born in 1908 and educated at Mill Hill School, London University, and abroad. He is a member of the Steering Committee, Church Information Board Ecumenical Council and Social and Industrial Council of the Church Assembly; a member of the Council of St Augustine's College, Wycliffe Hall, and St Peter's Hall, Oxford; Chairman and Managing Director of British International Paper Ltd., and Riordon Cellulose Ltd., and Chairman of Geographical Magazine; Governor of Mill Hill School; Chairman South London Family Group; Founder Trustee, William Blake Trust. Publication: *The Future of Private Enterprise*.

## *Human Factors in Industry*

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THE SUBJECT of human factors in industry could be taken in many ways. I am going to take it in the broadest possible way as the relevance of our industrial discontents or contents to your work as members in this Christian organisation of Toc H. When the manager of an industrial concern or a captain of a ship have action to engage in, they will both have to act in the following four ways. First of all, they will have to know what the situation is before they can act; then what their authority is; then what their object is, and then follows ways and means. We are especially interested in ways and means and that is why we are here today.

Of the situation in which the human factors in industry find themselves today, the outstanding fact which we do not realise yet and no-one yet understands in all its implications is the first and obvious one that full employment, which we have now had for just over ten years, is a revolutionary thing. It will perhaps be a hundred years before we can look back and see what a great revolution took place in 1944, when the Government White Paper on Employment came out. I remember underlining passages in the Beveridge Report which said that the system may not work because it throws such a strain and responsibility upon human nature. It may therefore require legislative action to change the industrial order. For it cannot be assumed that the business man and worker will play the game according to the new rules. The ancient discipline of 'the sack' has gone, and we are left with a position in which industrial discipline must depend upon the willing consent of the worker. This when

rightly understood is thoroughly revolutionary. We have to discover, if we are going to operate industry efficiently, the way to the minds and hearts of the workers; and we are not succeeding very well.

When two people are together they enjoy one relationship; when you add a third person you multiply the number of relationships by three. If you are a member of a family and have three children you have ten different relationships and if any one goes wrong harmony in the family is disturbed, if not imperilled. In our family of eight children we have very rich human relationships—instead of ten we have forty-five separate ones. We have to have a family council—and I am not even a member of it! I am allowed to attend and exercise the kind of veto that 'Tubby' might exercise if it were necessary. Multiply this number of relationships to relate them to Industry and the total number will be enormous. A group of 50 people have 1,225 different relationships. This is one of the problems we face in modern industry. The growth in its scale has multiplied the possibility of discontent. Peter Drucker, American philosopher and scientist, says "The integration on which the mass production order depends demands a very high; an almost unprecedented degree; of imagination and individual ability. . . ." The mass production order makes it harder for any one man to be a whole person as God intended he should be, in his work. Work is the fertiliser of personality, and there is no substitute for work. At a recent meeting Sir Tom O'Brien took the view that it is all right so long as the worker can make up in leisure for what he misses in his work, in brotherhood and co-operation, but as a Christian I feel that is not a tenable position.

If we turn to the psychologists, a man like Professor Bakke. of Yale, says what man wants from his work is not primarily money. Money is agreed by all industrial psychologists, without exception, to be one of the least incentives. Money is important as a symbol. As employers have made it clear that they are not interested in anything except money, it is



only natural that the worker should talk to them in their own language and ask for more of it. Therefore when a worker asks for a rise in wages he may be using it as a symbol. What he may really be asking for is something quite different, and the things he is asking for, according to the social psychologists can be listed in the following order:

1. Social respect.
2. Job security and reasonable pay.
3. Liberty, autonomy, right of self-determination. Freedom, the opportunity of continuous initiative and enterprise.
4. To know what it is all about. Knowledge of the enterprise.
5. To be able to have a respect for himself. (This links with No. 1, for if he is respected he will then be able to respect himself—but not otherwise.)

### *Status and Function*

Dr. Howard Collier tells us that what causes industrial fatigue is not work but lack of work. Based on investigation the primary causes of industrial fatigue are: (a) Boredom, (b) Lack of discipline, (c) Lack of social or group harmony, (d) A wrong work incentive, (e) Wrong selection and supervision. Loss of status leads to social isolation. The need of the individual for status and function is the most significant of his traits. Nothing can compensate for this lack. In 1939, of 193,000 industrial accidents, eighty per cent were due to psychological causes. Of forty thousand cases of dermatitis ninety-five per cent were due to emotional and psychological causes.

Then there is the question of authority. The authority of the boss today depends on the willing consent of those who work with him. In America we no longer talk about people working 'for' us, but of people working 'with' us. Not managers and workers as separate classes, but all together.

The fiction of superior authority is the process by which the individual delegates to the organisation have a responsibility for an organisation's decision, says Chester Barnard (*Functions of the Executive*).

Before leaving those four sections, to put the problem in perspective, I want to say a word about the Welfare State. What have we achieved in the last ten years of full employment? A revolution has raised some very difficult issues. On the credit side it has abolished unemployment, raised real wages of the workers by one third, reduced salaries by fifteen per cent, and given free insurance and health service. It has abolished poverty from thirty per cent to some one or two per cent, increased productivity by fifty per cent, and raised the average expectation of life by ten years. What we have failed to do is illustrated by John Ruskin in his *Political Economy of Art*, written a hundred years ago, in which he says in the true Ruskinian style:

All perfect housewifery or national economy is known by these two divisions, utility and splendour. Wherever either is wanting the economy is imperfect. If the element of utility prevails and the nation disdains to occupy itself with the arts of beauty and delight, the passions connected with the utilities of property become morbidly strong, and a mean lust of accumulation for the mere sake of accumulation, or even of labour for the sake of labour, will banish at last the serenity and morality of life as completely and perhaps more ignobly than even the lavishness of pride and the lightness of pleasure.

That is where we stand today in an ignoble society created by our lack of thought, and I believe that Ruskin's criticism is directly applicable to the kind of life we are living and continuing to create in this country.

The authority for us as Christians is the Bible, but we Christians are not very good Christians. We know that, and it is why we go to church—or why I do. We ought not to be such bad Christians as to imagine that God is only Love. He is both Love and Law. We as Christians tend to forget this. That is why I like to have the Ten Commandments as part of the Communion Service. I like to hear the words

"the Church militant here on earth". We talk about "Thy Kingdom come" but do we mean it, or is it just a form of words? If not, what do we mean by those words? God's Kingdom is not a complete mystery, as we tend to think. God's Kingdom has been clarified for us in His book—the Bible. The Bible is about the Kingdom of God and we can only know what that Kingdom is like if we read the whole of the Word of God as Christians, and we have to read the Old as well as the New Testament. We have no right to read the New and to neglect the Old. What does the Word of God say?

### *God's Will for Industry*

If we turn to Deuteronomy, quoted so often by Jesus, we shall find answers. We shall find that man was intended by God in society to have security of employment. We shall find that God did not will the insecurity of the proletariat, the seed bed of Marxism and Communism, caused by lack of fellowship in industry. God's will for Industry is security of employment. I can prove that by referring you to passages in Deuteronomy about the land laws of God's servant nation, Israel. Whatever they did, the land would always return to the people at the Jubilee year, and they would always have access to the means of production and life, however foolish they might be, so that there might be security for family life and the people were promised that they would always have the instruments of production. What do we do in modern society? We take away the instruments of production from the people.

Because we are now so industrialised in these islands that, except for some six per cent, we do not live on the land any more, but in cities, and work in industry. The industrial combines represent for the worker today the security of employment and means of production which in God's royal Law is guaranteed to the worker. We, on the other hand, have created a system of industry in which the worker is

guaranteed nothing except what he can get by force; hence the power of the Trade Unions today. We have a system of industry which is incompatible with God's royal Law and therefore under condemnation and judged as much by the spread of Communism as within itself—it is not based upon God's Law. It is a system which will be rejected by the East.

There was a time when the Church had some influence and could say something honestly about this. Before the Reformation, the Christian Church had a good deal to say about usury as being contrary to God's Law. Usury, rightly understood, means "taking for the loan of money more than the risk and the cost of loan" (Tawney). Anything beyond that is contrary to God's Law. The Church has long since ceased to preach about it because economic facts have gone beyond the Church. But the greatest of modern economists, Lord Keynes, if you read his General Theory, says that the doctrine of usury developed in the medieval church was right and deserves 'rehabilitation and honour'. The reason why the State has had to intervene in the last ten years in order to provide the worker with security by full employment is because in Keynesian language the propensity to save exceeds the willingness to invest; because man is selfish and the propensity of all of us is to save rather than to invest. Booms and slumps were inevitable and led to widespread unemployment so long as it was left to private enterprise to choose the moment which suited it best. In the western world particularly, what we have now is a system in which the State intervenes and says what investments shall take place in order to maintain equal employment, and so the State has come in to give to the worker that security which he is entitled to and has been deprived of by private enterprise. I am not talking in favour of nationalisation—that is no solution. There is a solution to this problem, but I do not think we can expect to find it until we return to the authority—God's Law.



## *Sense of Partnership*

God's Law tells us that industry is meant to be a fellowship. You will say "where do you get that?" I get it from Corinthians, Chapter XII:

The body is one and has many members and all the members of that one body being many, are one body; so also is Christ. For by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him and if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness, for our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another and whether the one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Is not this what we have to try and do in industry? But we do *not* treat the workers as members of the body. We deny them membership. In Company Law the worker is not a member of his Company. We have a system of law which denies the fellowship which we as Christians know to be the object of industry. Is it any wonder that the Trade Unionist seeks power for himself? The worker has no status whatever within the limited liability company, not in terms of law, at any rate, although perhaps in some small businesses the law of fellowship is still applied.

In other countries the industrial system is changing very rapidly, whether due to the influence of Christians I cannot say, but I do know that something very remarkable is happen-

ing in Germany since the war, where there has been a great Christian revival, and a revival of the laity. *Mitbestimmungsrecht*—the right of the worker to participate on a level with the management—ten workers, ten managers and an independent chairman forming an industrial council, is working extraordinarily well. I talked with the head of a German Evangelical Academy who said that *Mitbestimmungsrecht* has raised the status of the German worker since the war and he now thinks of himself as a co-worker, not as a member of the proletariat.

The sense of partnership is being established by other methods—perhaps more effective—in Canada and the United States. American firms are improving amenities, thrusting out into the community and giving the workers the status I referred to earlier which reduces the boredom that heads the list of industrial fatigues. Status is what men want in business, they know in their bones they have a right to fellowship, and will demand it. What can we as Christians do and say about this?

We are so ineffective as Christians because, for the most part, we do not bother with God as Law. We think that Christianity means concentrating solely upon the Acts of Our Lord and the Love of God; forgetting that love without law is just sentimentality and not religion at all, just as law without love is not religion either. It is a combination of these two things which make faith what it is. As Tyndale says, "Faith is not man's opinion and dream as some imagine when they hear the story of the Gospel. Right faith is a thing wrought by the Holy Ghost in us, which changeth us, turneth us into a new creature. Faith is a lively thing, mighty in working, valiant and strong, ever doing, ever fruitful, so that it is impossible that he that is endued therewith should not work always good works without ceasing". And if I might read from Cranmer's *Homily on Works*: "This is to be taken for a most true lesson taught by Christ's own mouth, that the works of the moral commandments of God be the very true works of faith".

If we are to have true faith and be really Christian we must face up to the fact that our industrial order is contrary to God's commands. What then are we going to do about it?

### *Fellowship in Industry*

We can try and recreate the fellowship between employer and worker. Here is something we can do, but only on one condition, that we are able to say to the workers on strike, or not on strike, "we understand and sympathise with your dilemma. It is a terrible one, and it is largely our fault. The dilemma is this—that in order to secure what you deserve by right, namely fellowship in industry, and security, you have had to create a fellowship of your own which is incompatible with loyalty to your Company." The fellowship of the Trade Union is now an Absolute in the mind of the worker, and this is a fellowship which prevents him giving his best to the Company to which he should be supremely loyal if he were a member of it. He does not feel a true sense of participation. Part of the reason for this failure is because we have not pursued the Christian law of administration. Let me ask you something as Christians. Why is God invisible? You may say in order that His son Jesus Christ might be more visible to us. But God was invisible before Jesus Christ came. As a manager I would say that the invisibility of God is a very important principle which enables us as men to see the true basis of administration. We have to decide for ourselves whether we accept the Christian faith or not and what, if we do accept it, we are willing to do about it. God does not bully us or give us instructions. He does not frighten us. He is invisible. Oh that some of our modern evangelists would appreciate the glorious reticence of God! (I am *not* referring to Billy Graham).

In our administrative practice in business we have to learn to have the faith to delegate authority. Have we the Christian faith which enables us to dispense with ourselves and to do away with our own job? The best business man I

knew succeeded in having no papers on his desk. The job of the manager is to make himself largely invisible in order to build up others in responsibility. Men should be treated as capable of taking responsibility and this is how we confer and raise the status of men in industry. Instead, we order them about—as long as we can.

Now a word about *objects*. If we are clear about our authority and are agreed about the situation we find ourselves in what about our object? I have already mentioned them in talking about the authority of the Bible. I have also spoken of the principle of delegation, which is a Christian principle, (see Corinthians I, Chapter XII). When our Lord appointed His disciples He knew that one of the twelve would betray Him and when the first seven deacons were appointed one of them, Nicolas, turned out to be the man who, in the Book of Revelation, was hated because he advocated the community of women—in other words he believed in free love. There you have two authoritative examples of the results of carrying out the principle of delegation of authority. You are bound to be let down. Our Lord was let down and knew he would be in advance. This did not stop Him following the right principle. We must therefore be prepared to delegate authority even though we are let down, and know we are going to be. Can we claim any credit for delegation unless we are prepared to take a risk? This, it seems to me, is how we can restore the sense of common purpose in industry. On the side of management—courage in delegating authority and in risking, taking a chance, with men for whom the management is responsible. On the other side this means that the worker has an opportunity to alter the Company he works for. Until the workers can change the Company they work for, there is no fellowship. Until you can change the situation you are not part of it. We have to take risks in industry in developing the sense of fellowship, and then we shall find we get better efficiency. Peter Drucker says the effect of full co-operation in industry will be as explosive in its results as all the technological



changes in the last thirty years and will lead to a doubling of production. All this forms part of a different industrial system to the one we live in now.

### *Fellowship of Man*

Part of your task in Toc H is to work towards this better relationship. With full employment, there is no alternative to fellowship except war. We have not very long in this country to catch up the lag of ten years behind the great Western Powers of the U.S.A., Canada and Germany. Our future as a nation may depend on our capacity to act now. We as Christians have a special responsibility because we know what fellowship is. And so we can speak about it and talk to the workers and show them their responsibility. If we are to act we must be able to act with authority.


The idea of a fellowship of man at work is not confined to industry; it is not confined at all, it is a Christian ideal. St. Paul in Corinthians I, Chapter XII, was talking to the Corinthians as a Church and was laying down the true administrative pattern for industry, and the Church is no different from a family, or from your business or mine. In the Church of England we are not a fellowship as we should be—the laity do not get the responsibility which they ought to have, and the opportunity in fellowship of changing the Church. When my children stand up and speak at our family council they take an interest because they know that their parents will take seriously what they say, and something will happen if a majority decide and Papa thinks it is right. (That is why I believe in the episcopate!) But before we can go out as Christians to convert industry into a fellowship of men at work, we must ourselves become a congregation of faithful men and women.

The Church is not a body of clergy and not a building; the Church of England definition of the Church is not in terms of clerical orders or a building, but "a congregation of faithful men in which the pure Word of God is preached and

the Sacraments are duly administered." A congregation of faithful men simply means the same thing, as I have been trying to describe in business—management and workers together, listening to each other; the laity taking responsibility for the work. The Church should consist of groups of men and women, meeting not only or necessarily on Sunday, or in a building, but trying to discover the Will of God wherever they may be and whatever they may be doing. Is not this what Toc H is doing, or should be doing?

This is now of primary importance to the other side of our life, the development of community in industry, and outside, in society. We are all too self-composed, not only in Toc H, but in the Church of England as a whole. We come to our services and make our Communion, but remain largely separate and leave it to the clergy to run the Church, just as the workers leave it to the management or the Trade Union officials. This is wrong. What we are now called to do is to create a participating society, of a new kind in which every man is given his right place and every man has his right responsibility. We have to rediscover the nature of the Church before we can be fully effective in the world and recreate the fellowship of men at work. That is why I welcome the recent proposal of the Bishops of the Church of England to take the laity into the government of the Church. I have no doubt that the Church of England is moving towards synodical government, of men and management in a common purpose. Only when we work in that way can we discover together the Will of God and do what the Holy Spirit wills us to do, in work and in society.





*Published as a Supplement to the Toc H Journal,  
July, 1957*

*Further copies can be obtained from Toc H Publications Department,  
47 Francis Street, London, S.W.1  
Price 6d. each (postage 2d.)*



# No Mean Heritage

by JOHN DURHAM

A timely article giving a brief historical survey of All Hallows and a mention of some great figures of the past who found shelter within its walls.

ON THE TWENTY-THIRD OF JULY IN THIS YEAR OF GRACE another link will be forged in the chain of history that is the Church of All Hallows Berkynchirche By-the-Tower. On that evening a fanfare of trumpets will herald the arrival of Her Majesty The Queen Mother for the Re-dedication of the Church by the Lord Bishop of London. Thus war's despite will be made good.

The most ancient of all the churches in the City of London, and set in the most historic part of that City, All Hallows has watched the passing pageant of the centuries. The ground on which the Church was built goes back to the days when Roman soldiers passed up and down the streets of "Londinium"; and many feet beneath the level of the present building were found the ashes of the London sacked and burnt by Boadicea in A.D. 61. On the floor of the magnificent Undercroft can be seen the paving of the house of some Roman Londoner.

The title "Berkynchirche" links the Church with the famous Abbey of Barking in Essex. This was a Convent founded by Erkenwald, Bishop of London in A.D. 675, who was the son of Anna, seventh King of the East Saxons. The first Abbess—and the importance of the Abbey can be judged from the fact that they were Mitred Abbesses—was Ethelburga, sister of Erkenwald; and it is from this time that we may date the foundation of the Church. Of this Saxon period we can still see a wall, with archway of Roman tiles, and fragments of Saxon cross.

Within the Churchyard, and approximately where Tower Hill Station now stands, there was a Chapel founded, it is believed, by Richard Coeur de Lion and dedicated to the Blessed Virgin Mary. General opinion is that when Richard died in 1199 his heart was buried at Rouen, but less than a hundred years later the Papal Legate to England in an official document asserts "his heart rests buried in the same chapel (i.e., the Lady Chapel of All Hallows) beneath the high altar".

In this Chapel Edward I placed a statue in honour of the Blessed Virgin Mary. As a young prince he had been distressed by the attacks of the Welsh upon England, and he prayed to the Virgin to show him how he could deliver his country. In a vision she appeared to him, bringing him comfort for the future and bidding him set up her statue. "This image thou shalt have set up in the churchyard of Berkynchirche by the Tower of London and shalt cause to be beautified there on the north side." The Chapel became a great centre of pilgrimage during the Middle Ages, and successive generations of parishioners did much to add to its beauty. Men called the Church either "the church of Alhalowen of Berkyncherch" or "the parish church of Our Lady of Berkyng".

### Royal Chantry

Attached to the Chapel was a guild or brotherhood "in worship of the Blessed Virgin Mary" which was founded by Thomas Chichele, father of Henry Chichele who founded All Souls College, Oxford, in 1438 when he was Archbishop of Canterbury, and whose brother, Sir Robert Chichele, was a friend of the famous Richard Whittington. In 1442 Henry VI granted the Guild a charter of incorporation, and twenty-three years later Edward IV raised the status of the Chapel to that of a Royal Chantry. A chantry is a chapel, in or adjoining a church, specially endowed so that priests may chant masses for the soul of the founder or of someone named by him. For the financial support of this Royal Chantry the king gave to his kinsman, John Tiptoft, Earl of



KING EDWARD IV, 1442-1483

Worcester, then Master of the Guild, and to its Wardens, the Manor of Tooting Bec. John Tiptoft was one of the first of the English Humanists who contributed so much to the revival of learning in England in the fifteenth century. He was a close friend of William Caxton, and a staunch supporter of the Press which he set up at Westminster. Among the Wardens of the brotherhood was John Croke, on whose tomb in the North Aisle of the Church there stands the ever-burning

Prince's Lamp of Maintenance. One of his descendants is a member of Toc H. Richard III attempted to establish the Chapel as a Deanery, with the Church of All Hallows attached to it, but the project died with him. In 1547 "was barkyng chappylle at the Towre hylle pullyd down", as were other chantries throughout the country, and the Guild came to an end.

In the fourteenth century there was no fixed place at which the Court of Chancery was held, and on more than one occasion the business of the Court was transacted in All Hallows. On December 14, 1340, Edward III gave the great seal of England to Sir Robert Bouchier, the first layman to become Lord Chancellor, and he on the following day took the seal to "Berkyngchapel next the Tower".



KING HENRY VI. 1421-1471

### Middle Ages

Churches were used in the Middle Ages as places of sanctuary. On Sunday, September 7, 1325, two Flemings began quarrelling on the Wool Wharf which was within the parish. One of them, John Paling, killed Nicholas Crabbe who first had drawn his knife. Paling fled to All Hallows for sanctuary, and there remained until he died of his wounds a fortnight later.

From All Hallows in medieval times there rang out at nightfall the curfew to summon all citizens below the rank of great lord or "substantial person of good reputation" to hasten home to lay down their arms.

In November, 1309, and the following months there took place in the Church some of the most dramatic scenes connected with the suppression of the Order of Knights' Templars; and on at least three occasions members of the Order—some of them known to us by name—were put on trial in the Church.

Being next to the Tower All Hallows proved a convenient place for the burial of those executed within the Tower or on Tower Hill. On July 22, 1535, in the reign of Henry VIII, John Fisher, Bishop and Cardinal was there buried. It is not

uninteresting to know that the pulpit which now stands in the Church, and which came from St. Swithun, London Stone, was during the last War placed for safety in the cell in which the great Sir Thomas More was imprisoned before his execution. Eleven years after the death of Cardinal Fisher there was buried Henry Howard, Earl of Surrey, a poet of note who first attempted to write blank verse in English. In 1554 Lord Thomas Grey, uncle of Lady Jane Grey, after having been executed on Tower Hill, was buried in the Church. On January 10, 1645, William Laud, Archbishop of Canterbury, was buried in what was then the Vicar's vault beneath the High Altar, and there his body remained until it was removed in 1663 to his own college of St. John's Oxford.

### English literature

As has been suggested, All Hallows has had a notable connection with English literature. In 1537 there was buried in the Church Alderman Humphrey Monmouth who was the friend and patron of William Tyndale, famous translator of the Bible. Of those who made the Authorised Version, four had close links with All Hallows, two of them having been its Vicar. The other two were brothers; Roger Andrews who became Master of Jesus College, Cambridge, and the saintly and illustrious Lancelot Andrews who was Bishop of Winchester. In 1535 the 'Te Deum' was first sung in English at All Hallows.

The present tower of the Church was built in 1659, the previous one having become unsafe after an explosion of gunpowder in a neighbouring ship-chandler's house. At least sixty-seven people were killed by this "wofull accydent of



SAMUEL PEPYS, 1633-1703

Powder and Fyer". In his Diary Samuel Pepys records how he went "up to the top of Barking steeple" and watched the Great Fire of London sweep steadily towards the Church, until he "became afearred to stay there long and down again as fast as I could". The Church was saved through the prompt action of Sir William Penn, then in residence as the Admiral at the Navy Office, who ordered sailors to blow up neighbouring houses and thus



check the approach of the fire.

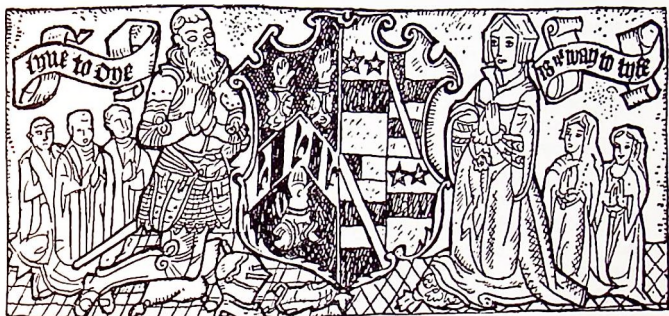
The Parish Registers are complete from 1558. and include the Baptism of William Penn, son of Admiral Sir William Penn, on October 23, 1644. William Penn was destined to become the founder of Pennsylvania. On July 26, 1797. John Quincy Adams, later sixth President of the United States. was married in the Church. The list of Incumbents dates from 1269. and that of Churchwardens from 1452.



WILLIAM LAUD, 1573-1645

Few, if any. Churches have a finer collection of Brasses, dating from 1389 to 1651 : the Font Cover is the work of Grinling Gibbons and the Church is also the proud possessor of three eighteenth century Sword Rests, magnificent specimens of Sussex hand-wrought ironwork.

Nothing has been said of the work of restoration nor of the help towards this end which came from far and near. Maybe something about this can be told later on. To have attempted to compress into some 1,600 words the long history of so famous a Church must seem nothing short of the ridiculous, but even this little may show to twentieth century members of Toc H that in All Hallows they have no mean heritage.



Brass Memorial Plate of William Armer (1563)

# MULTUM || MUCH IN PARVO || IN LITTLE

☛ Mr and Mrs JOHN SMITH request the pleasure of the company of friends at their home at 8 p.m. on Sunday, July 28.

☛ Mr and Mrs TOM JONES will be on holiday and away from home on Sunday, July 28. They will be inviting some new friends to join them for a chat around their portable wireless before 8.25 p.m. that day.

☛ At the end of this month a heavy mail is expected by BARCLAY BARON, Toc H. 47 Francis Street, London, S.W.1.

☛ For FRIENDS old and new : Postal orders, money orders and cheques should be crossed and made payable to Toc H. Bank of England notes and gifts of jewellery and the like should be sent by registered post. Seven-year deeds of covenant and bankers orders provide for future gifts ; the forms can be obtained by sending a post-card to "Barkis" at the same address.

☛ Branches are urged to make sure they are well known to the Police. The whereabouts of some members may be known, but have the Police registered the Secretary or other Branch Officer as such and particularly the Branch's meeting-place ? This means a clear address and the day and time of meetings, as they are now.

☛ Members travelling on holiday or business should adapt the old song: "If you want to find Toc H, ask a Police-station." Or, when at the seaside, let there be tried the information bureau if Toc H you would know.

☛ This month on Tuesday, 23, the re-dedication of All Hallows Church by the Lord Bishop of London in the presence of Her Majesty Queen Elizabeth the Queen Mother, and on Saturday, 27, at 3.30 p.m. the Thanksgiving Service at All Hallows.

☛ On Tuesday, August 6, Toc H Scouters at the Jubilee Jamboree, Sutton Coldfield. Birmingham.

☛ On September 28-29, the Northern Area Rally and Weekend at the Cathedral, Town Hall and Hatfield College, Durham.

☛ On October 26-27, the Lincolnshire Area Rally at Skegness, and on November 2-3, the Yorkshire Conference at Bridlington.

THE QUEEN'S BIRTHDAY HONOURS: Congratulations to these of our members gazetted on June 13: The Rt. Hon. H. U. WILLINK, a Vice-President and Trustee of the Corporation, becomes a baronet. Brigadier F. O. CHILTON, lately Hon. Australian Commissioner, is made O.B.E., and W. E. PALMER, Yeovil Branch and Central Executive, M.B.E.

## The Elder Brethren

ATTOE.—On May 19, ALFRED EDWIN GEORGE ATTOE, aged 80, a member of Lowestoft Branch. Elected 20.2.'32.

BARKER.—On April 21, WILLIAM MAURICE B. BARKER, aged 68, a member of Eston Branch. Elected 27.11.'30.

BOWES.—On April 19, TREVOR STRAKER BOWES, aged 63, a member of Ham & Petersham Branch. Elected 14.3.'52.

CLEMENTS.—On May 10, ARTHUR JAMES CLEMENTS, aged 58, a member of Cheltenham Branch. Elected 16.4.'55.

CORY.—On May 13, STANLEY STONEMAN CORY, aged 62, a member of Saltash Branch. Elected 30.4.'48.

DAVIES.—On May 6, SELICK DAVIES, aged 60, a member of Treorchy Branch. Elected 25.7.'50.

DEAN.—In February, the Rev. JOHN A. F. DEAN, a founder member of Falkirk Branch. Elected 22.9.'30.

EVANS.—On April 3, WILLIAM JOHN EVANS, a member of Dyserth Branch. Elected 7.7.'53.

GRANVILLE.—On May 9, the Rev. SYDNEY J. GRANVILLE, aged 64, a member of Chester Branch. Elected 14.6.'32.

GREEN.—On May 1, GEORGE FREDERICK GREEN ('Scottie'), aged 62 a founder member of Low Hill Branch. Elected 13.3.'36.

GYLES.—On May 6, ROBERT JEREMIAH GYLES, aged 60, a member of South Ashford Branch. Elected 16.7.'56.

JONES.—On April 26, JOHN LLOYD JONES, aged 47, a member of Griffithstown Branch. Elected 9.9.'48.

MATTHEWS.—On April 24, JAMES ALFRED MATTHEWS, aged 64, a member of Bargoed Branch. Elected 2.1.'46.

NODDER.—Drowned, while canoeing on March 23, MICHAEL JAMES NODDER, aged 25, a member of Windsor group. Elected 17.5.'54.

RUSSELL.—On May 26, FRANK RUSSELL, aged 68, a member of Balham Branch. Elected 8.3.'51.

VERNON SMITH.—On June 11, The Rt. Rev. GUY VERNON SMITH, M.C., D.D., aged 76; formerly Archdeacon of Colombo, Bishop of Willesden and Bishop of Leicester. Vice-President of Toc H since 1948. Elected 1.7.20.

TOLSON.—On February 27, HAROLD MERVYN TOLSON, a member of Denmark Hill Branch. Elected 8.5.'36.

WEBB.—On May 22, ARTHUR JOHN WEBB, aged 70, a member of West Wickham Branch. Elected 21.1.'38.

WILLSTEED.—On April 29, ARTHUR WILLSTEED, aged 68, a member of Ryde Branch. Elected 21.12.'53.

WOOD.—On April 1, GEORGE HENRY WOOD, aged 71, a member of Westfield (Sussex) Branch. Elected 6.8.'37.



## WITH ONE VOICE

When Toc H goes on the air in the B.B.C. Home Service Programme at 8.25 p.m., Sunday, July 28, the voice that will speak for all of us will be that of Barclay Baron, Toc H Editorial Secretary.

BARCLAY BARON was born in Bristol, educated at Clifton and Oxford, studied art in Germany and Italy and life itself in Bermondsey. The *sobriquet* of 'Barkis' was bestowed on him during his undergraduate days and has remained completely fitting ever since. He stoutly maintains that the Oxford & Bermondsey Club was the true cradle of Toc H, for it was there that he met and worked alongside Alec Paterson, Dr. Stansfeld, William Temple, Donald Hankey, Tubby himself, and many more men of outstanding talent and true Christian humility.

At the outbreak of World War I, 'Barkis' was Editor of *The Challenge*, a Church of England newspaper, but he quickly made his way across the Channel and engaged in welfare work for the British soldiers in and around Poperinge. The rest of that story now forms part of the fabric of history of the earliest days of Toc H.

By pen, brush and voice he has used his great talents in service to the Movement. Until comparatively recent times, he was Editor of this JOURNAL almost from its inception. He conceived the design for the Lamp, and among his many other contributions are the memorable Masques devised and produced for the Festivals.

Apart from much fine writing in the JOURNAL, Barkis'



BARCLAY BARON, a recent snapshot



published work includes: *The Birth of a Movement; Simple Things; Asleep or Awake; African Transit; The Doctor*, a biography of Dr. Stansfeld of Bermondsey; and he is at present engaged on a biography of Sir Alec. Paterson.

A brief five minutes affords little enough time to give even the barest outline of a Movement that Barkis has spent a life-time serving; but we know of no spokesman more equal to the task, and the entire Family will be behind him when he speaks for us all.

F.G.C.

## BRANCH BANNERS

### XXXII CANTERBURY

Contributed by LES. FIELD



OUR ORIGINAL BANNER and Lamp were lost in 1942 when the Toc H Services' Club was destroyed during the incendiary raid on the city. The present banner was designed by the Canterbury College of Art and made about seven years ago. This closely resembles the old banner and incorporates the city arms, symbolising Canterbury's rich past. The Motto—*Ave, Mater Angliae* or "Hail, Mother of England", reminds us of the Christian Faith taking root when

St. Augustine arrived at Canterbury in 597.

The design is worked on a dark blue ground with the lettering in gold. The shield is surmounted by a golden crown which represents that of King Canute who presented it to the city as part of his token of penitence for the death of Archbishop Elphege, the first Canterbury martyr, at the hands of the Danes. The golden lion on a red ground represents Canterbury's Royal Charter and long connection with the Kings and Queens of England. The birds on a white ground are Cornish choughs and form part of Archbishop Becket's coat-of-arms.

An old Branch in an ancient City, Canterbury Toc H, proud of the past, looks forward to the future.

WITH ONE VOICE

# Ikey Mo

by CHARLES POTTS

An unusual story told by the Hon. Commissioner of Toc H in Uganda. Many readers will remember another story by the same writer which appeared in an earlier Journal.

THE WHITTINGTON SETTLEMENT, of which I was warden, is in the heart of London's East End. It was our big night, the New Year Fancy Dress Ball.

I came out to the front entrance to see how little Ikey Mo was managing with the sale of tickets. I had been nervous of letting him undertake this task, knowing how hard it would be for him to stop some of our tougher members from pushing past him without paying for a ticket. But he seemed to be holding his own even against "Socker" Steagle, who had always been a trouble to me ever since he first became a member of the Settlement Boys' Club. He was twenty now and played in the Old Boys' Football Team. He was an excellent centre-forward and I am ashamed to say that this was the only reason I allowed him to continue his membership. He was my greatest failure.

Socker was standing at the foot of the steps. I did not catch his last remark to Ikey Mo, but I could be pretty sure that it had been a rude crack, though Ikey Mo did not appear disgruntled by it. I never knew a man so tolerant.

Meanwhile a stream of young men and girls were coming up the steps, paying their five shillings to Ikey Mo and going into the hall through the swing doors. The girls were all in long evening dress, the men in suits. We did not rise to dinner jackets at our dances.

It made me shiver to look at Sally Crowman, one of the members of the Senior Girls' Club, walking up in a backless gown. No mink furs to warm our Sally.

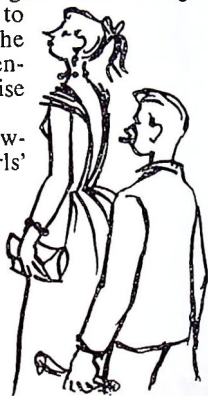
As she passed Socker at the foot of the steps he called after her "Oi!"

She turned round.

"'Ere, Lady Godiva, where've ye parked yer 'orse?" he said.

But Sally too had her Cockney wit.

"Coo! You ain't 'arf up in yer Bible,



ain't you?" she replied—and the doors swung to behind her.

"Lend us five bob, Nick," Socker said. Most of the members called me "Nick" to my face, and "Old Nick" behind my back.

"It's time you did a decent job of work," I replied, "and earned some for yourself."

"Oh! Come orf it," said Socker, but I did not stay to argue.

\* \* \*

We finished the Ball by about four o'clock in the morning and Ikey Mo helped me to clear away some of the *débris* and count up the canteen sales, with the help of George Kibbett, one of our old Settlement members, who had been in charge of the canteen that night. We also had the ticket money to count. It was a good haul, over fifty pounds.

I was locking the money in the canteen cupboard when Ikey Mo surprised me by calling loudly "'Oos zat?" He was walking over to the window.

"What's up?" I asked him.

"I sink I see somebody lookin in ze window," he said.

I joined him at the window. He opened it; but we could not see anyone outside.

"I 'ope it weren't some bloke watchin' where we keeps the dough," said George.

"Ach! Maybe no," said Ikey Mo. And I thought no more of it—at least not until later events reminded me.

I unlocked the back door to let George and Ikey Mo out and I heard them talking together as they walked away, Ikey Mo going off to the Church Army Hostel where he was lodged for a few shillings a week. I was thinking about him as I went upstairs and undressed to go to bed.

He was a German Jew who had somehow made his way to England after having been released from a Nazi concentration camp. His survival showed that that frail, twisted little body of his held an invincible spirit.

I had felt sorry for him the moment I first saw him and I had offered him a small salary to come and help me with odd jobs at the Settlement. He had been pathetically grateful and he soon came to have a great love for the members there,

especially the junior boys' and girls' clubs, whose merciless teasing he seemed to take as a compliment. It was they who had named him "Ikey Mo". His proper first name was Joseph: his surname I could neither spell nor pronounce.

\* \* \*

It cannot have been long after I had gone to sleep that I was awakened by loud voices and a police whistle. The voices continued and I dragged myself awake. I hurried downstairs putting on my dressing gown as I left the bedroom.

The light was on in the canteen. Through the open door I could see a policeman standing over Ikey Mo who was sitting huddled up in a chair. Another policeman was standing by the back door. On the floor lay the dead body of George Kibbett. Also in the room was Socker Steagle. The canteen cupboard door was open, the lock broken off.

\* \* \*

Ikey Mo was tried and was condemned to be hanged for murder. Socker Steagle was the most important witness. His story was that he was passing the Settlement on his way home, when he saw the canteen door open. He went in, switched on the light and saw George Kibbett lying on the floor and Ikey Mo standing with a cosh in his hand. He ran out and called a policeman.

The strange part of the trial was Ikey Mo's silence. He refused to answer any questions throughout.

As he had no relations or friends in London, I got permission to visit him in prison.

"Ikey," I said, "I can't bear to think of this happening to you. If you were so short of money, you know that you could have come and told me. I haven't much of my own, but I could have helped you."

He smiled and said "Nick, you haf bin a goot frien' to me and I am zo zorry dat I cause you trouble. Please be charitable and pray for me, and one day you vill understand."

\* \* \*

I prayed for hours on the day that Ikey Mo was hanged. A day or two later I received a personal note from a prison officer saying that he had permitted Ikey Mo to write a final letter to me and to seal it as confidential; Ikey Mo had



requested that it should be forwarded to me after his execution. The letter was enclosed—

"My dear Nick.

"It has been a great sorrow to me to have deceived you, who have been so kind to me, but I could not tell you the truth before. Now that I do tell it to you, I beg you that, if you have still any love for me, you will not reveal this truth to any man as long as Socker Steagle is still alive.

"When you were putting away the money in the canteen cupboard after the Ball, you may remember that I went over to the window. I had seen Socker looking in. I did not tell you that I had actually seen Socker because I did not wish to worry you with my suspicions. I thought that I could handle the matter myself.



"I walked away with George Kibbett, and when we had gone a short distance I told George all about it. He agreed that Socker might well be up to some mischief and we decided to go back to the Settlement. If necessary, we would keep watch for some time on the chance that Socker might try to break in. We would not call the police: we would deal with him ourselves.

"When we returned to the Settlement we found that the canteen door had been forced open. George went in first and switched on the light. Socker was kneeling by the broken door of the cupboard.

"He said, 'Okay, you caught me.'

"George walked across to him. Then Socker suddenly sprang at George and struck him fiercely with the cosh. As George fell, Socker ran past him straight towards me. He pushed me out of the way, thrusting the cosh into my hand as he passed out of the door and saying 'Ere, take this.' I was so bewildered by the suddenness of it all that I had no time to collect my wits before I found myself standing looking down at George and hearing the sound of Socker's footsteps as he ran away.

"I ran over to George and found that he was dead. I was still bending over him when a policeman arrived with Socker. The policeman blew his whistle and soon another one came.

Then you appeared. I was astonished to find that I still had the cosh in my hand.

"You wonder why I did not protest, why I did not try to save myself. I will explain.

"When I was in Germany I suffered hell at the hands of the Nazis. Some, if not all, of those sufferings I had deserved. I had lived a life of selfishness and greed. The Nazis released me when they thought I could live no longer: they would be saved the trouble of disposing of my body.

"God had saved my life. I thought, to give me another chance, and God used you to help me. You, Nick, taught me to give what remained of my life to help others. Finally, I had this opportunity to sacrifice my life to help Socker Steagle—to give him also a chance to redeem himself. My last days on earth I am spending in prayer that Socker may be saved from his wickedness and that he too may live to serve others.

"Well, now you know the story, Nick. Please grant me this final favour and tell no-one the truth of this as long as Socker lives. God bless you and keep you in His service.

"Your affectionate and very grateful friend  
Ikey Mo."

\* \* \*

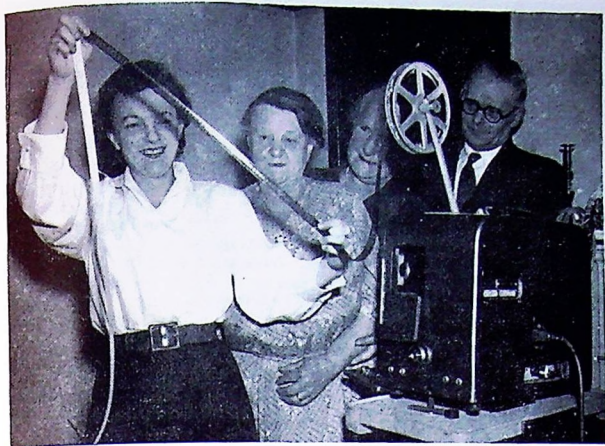
I never saw Socker Steagle again. Immediately after the trial I heard that he had left London and joined the Army. He is dead now. In fact I have the report of his death in today's evening paper lying beside me:

"GALLANTRY OF YOUNG COCKNEY SOLDIER"

"Awarded the Military Medal posthumously is a young soldier of the Royal Dockland Regiment, Corporal James Steagle, known to his old pals of Whittington Settlement as 'Socker'. His section, moving forward on daylight patrol, was surprised by enemy machine-gun fire from the flank. Shouting to his men to take cover, Corporal Steagle charged towards the gun, thus drawing all its fire upon himself. Though hit several times, he struggled forward until he was within range to hurl a grenade at the gun's crew. The crew were all wounded and the gun put out of action. Corporal Steagle's section then rallied and captured the enemy gun crew. These men of his section owe their lives to the courageous sacrifice of this gallant young man.

"'Socker' Steagle will be remembered for his prowess on the football field. . . ."

But the rest of the article is not important to me.



*Bristol Evening Post*

Tac H Bristol Film Society were pleased to act as a link between a Bristol mother and her son in Montreal who wrote to the local newspaper asking for help in finding someone to show a film of his family to his mother who had never seen her grandchildren.

# SENIOR SERVICE



## *Satisfy*

The Outstanding  
Cigarette  
of the Day

WELL MADE • WELL PACKED



# FROM ALL PARTS *DIRECT from AREAS*



**EAST MIDLANDS**—Congratulations to the new Branch at **Nether Hall**. Welcome to **Irthlingborough** group in the Mid-Northants District. After a somewhat mobile existence the group have adapted a summer sports pavilion and by adding light and heat can now meet there all the year round. **Loughborough** with the other Branches in the Soar Valley District have held their twelfth Annual Gala and Carnival Band Contest, and over 4,000 people enjoyed a thoroughly well organised event. The Area has been delighted to welcome **Tubby** in **Leicester** and **Wellingborough**. He told us of the beginnings of **Toc H** in **Leicester** and left us with a challenge to spread deeper into the city and country. At **Wellingborough** more than 500 assembled for a Guest-night, long to be remembered for the singing of the **Wellingborough Toc H Choir** and the **Wellingborough Grammar School Skiffle** group and for **Tubby** in tremendous form.

COLIN STEVENSON.

**MARCHES**—**Donnington** held their Re-dedication Service at **St. Matthews Parish Church, Donnington Wood**, with the **Rev. Norman Gurney**, an old friend of **Toc H** in **Shrewsbury**, as Preacher. **Bishop's Castle** held a rendezvous with **Shrewsbury Branch** at the **Carding Mill Valley, Church Stretton**, followed by a Guest-night where the speaker was the **Rev. Hensman**. **Sydney Swain** spent a fortnight in the Division, contacting ex-members at **Donnington, Wellington, Shrewsbury, Oswestry** and **Llangollen** and the result of his efforts produced forty new Builders. Well done **Sydney**! **T. ROMANIS.**

**SCOTLAND**—**Herbert Leggate's** visit to **Scotland** will be remembered for a very long time. The membership for **West Fife** hope to continue the Question and Answer method as a lively time was had at **Inverkeithing Branch** rooms. At **Cumbernauld** the session there was not dissimilar but the quality of answers was better! At **Carluke** the "hot meat pies" were a secondary feature of the evening, with **Herbert** outdoing the Chairman in stories! In the Borders, at **Kelso**, where the biggest meeting took place, the questions were fast and furious; and an impression was made on the so called "canny" Scot, by **Herbert's** statement on Stewardship. The Family Purse should reap the benefit of this impression. The Scottish Council at **Carronvale** was very well attended. **Padre Arthur Howard's** talk on the Saturday evening was worth coming a long way to hear. The business session was at times stormy, and it is to be hoped that the vigour in battle of the young **Glasgow Branch**, will be as zealous in spreading the Gospel without preaching it. Clansmen met and discussed questions set by **Arthur Howard**, and these were gathered up on the Sunday by **Herbert**, who sent the Councillors back to their units with the challenge of the Family, its width of membership, its caring for one another, and its impact on society.

JOHNNIE MACMILLAN.





*Cyril Love*

Square dancing, one of many features during Bath's Gala Week which attracted wide-spread interest and brought **Toe H** into contact with a large number of people.

**WESTERN**—Bath's special effort Gala week involved a great deal of work and was a most ambitious effort. Entertainment was provided for all sections of the community, starting off with the Gala Fete on May 18 when the extremely dubious weather kept many away. The week included a Massed Choirs concert, Square Dance (a joy to watch), a Skiffle Contest, a Gala Dance, Fashion Parade, and, finally, a Jazz Band Concert. A great deal of goodwill was created, the events all being the best of their kinds, but the hoped for profit will by no means reach the target aimed at. **Gloucester**, with the help of their two newest groups, **Longlevens** and **Matson**, have had a "Cuckoo in the Nest" week in Gloucester. Results are not yet known but it has created much interest. **Glastonbury** Branch have compiled a questionnaire to find out local needs as suggested in a recent **JOURNAL** article. **Street's** plans for their "Petticoat Lane" on October 5 are already well in hand. **Somerton** Branch recently visited their County Police Headquarters following a talk on Road Safety. A party of twenty-eight members, their wives and friends, spent a very happy weekend during Whitsun in Bruges and Poperinge.

FRED BROOKER.

**SURREY**—**Epsom**, **Ewell** and **Tolworth** Branches, plus **Ashtead** Branch, all helped with the Combined Charities Fete held on June 22, at Swaile House, Epsom. Part of the proceeds come to the Family Purse. **Guildford** Branch have also held a successful Sale. **Woking** Branch promoted a Road Safety cycling competition for which there were forty-eight entrants. In addition to the prizes there was a trophy made and presented by the Branch for the best team from any school in the area.

TOM HARRISON.

**WEST MIDLANDS**—A first meeting has been held at **Raginton** near **Coventry** and **Jack Tyzack**, of **70 Arnold Avenue, Stychevale, Coventry**, would be glad to hear of any contacts. **Hereford** held their twenty-fourth Birthday with **Padre John Jones** as an inspiring speaker.  
**BOB PURDY.**



*Evesham Journal & Four Shires Advertiser*  
**Broadway members with Oliver Wilkinson and Bob Purdy at their annual Guest-night**

**SUSSEX**—'Jock' Standidge was ordained in **St. Paul's Cathedral** on **June 16**. It is now a year since he left **Eastbourne** for **Ely Theological College**. He is to serve in the **Parish of All Saints, Friern Barnet**. Both he and 'Bobbie', his wife, have our very best wishes in their new work. **Jack Shaw** was leader at the annual **Area Executive Weekend Conference** held this year at **Elfinsward, Haywards Heath**. Beginning in the autumn, **Heathfield** will change from fortnightly to weekly meetings, still on **Thursdays** at **Preece's Cafe**. **East Grinstead** have started running 'societies', i.e., photography, chess, model railway building, woodwork, etc., with boys of a **L.C.C.** boarding school and are much encouraged by the keen interest shown.

**CYRIL CATTELL.**

**YORKSHIRE**—**Bailiff Bridge** had their **Lamp** presented to them on **May 1**, and **West Hull** on **May 18**. Congratulations to both units on attaining **Branch** status, and on well-run presentation meetings. **Rotherham** were recognised as a group on **May 20**, and look as though they are going to build up a strong **Branch**. **York** have collected over **£170** for two television sets to be presented to a local **T.B. Hospital**. **Cottingham Branch** are collecting old spectacles on a housing estate in **Hull**, and also hope to arouse interest in **Toc H**. In order to beautify the river-side, **Tadcaster** have planted two trees in memory of **Elder Brethren**. **Easingwold** and **Sowerby** pay regular visits to the **Cheshire Homes** near them. **Wortley-de-Leeds** are in the throes of collecting money to buy a cinema projector, to be used mainly in **Old People's Clubs** and **Homes**. **York** were fortunate in having a visit from **Tubby**. **Bridlington** have taken a party to 'Pop'. The new groups at **Bradford** and **Dewsbury** are making plans for attracting new visitors.

**JOHN MADDOCK.**

**KENT**—An innovation on Sheppey was a joint Re-dedication service for all three Branches. Westerham extension; going well with increased numbers at each meeting. Names please to; Alan Hobbs, 7 Granville Road, Westerham. Buckland (Dover) recently initiated 'Robbie' Robinson, crippled through a cliff fall when, as a Police Officer, he was carrying out the rescue of someone in difficulties. A joint meeting (all male!) between Tunbridge Wells and Maidstone District Teams was held to discuss the possibilities of a combined extension effort. Wadhurst Boys' Club had a very successful winter season, with a membership of seventy-five. In addition, the Branch run a mixed Youth Club, open to boys and girls of fifteen years and over.

CYRIL CATTELL.



F. Brown, Wolverton

A fearsome array of entrants for Wolverton's handlebar moustache competition

**BEDS. & HERTS.**—Members, Round Tablers and others who provide hospital commentaries from Luton Town Football Club joined forces again to assist in organising a hospital fete. **Welwyn Garden City's** answer to Rock'n'Roll was given with the aid of a barrel organ which raised £48 towards a clubroom for old folk. **Wolverton** organised a competition for the best handlebar moustache as part of a Rag Day which brought publicity and funds. An attempt is being made towards extension at **Stony Stratford** and Syd Swain, 24 Marina Drive, Wolverton, will welcome contacts. **Biggleswade** have collected hundred of spectacles for a Christian Mission in India.

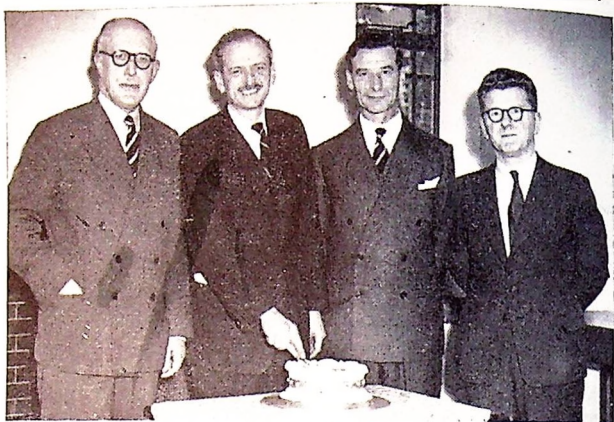
FRANK R. FIGG.

**SOUTHERN**—Bob Knight and Alec Churcher have visited schools in **Jersey, Guernsey** and **South Dorset**. As a result of this we hope some schoolboys will assist in running one or two camps for boys from the industrial areas arranged by Toc H on the South Coast. Jim Bowman, Warden of the Toc H Hostel in Bulawayo, was introduced to a gathering in **Mark V** by the Mark Padre, Bob Knight. In an informal talk Jim told us much about Rhodesia and Toc H there. He also spoke to **Portsmouth** General Members at their monthly luncheon.

GREENO.



**NORTH WESTERN**—On four evenings during this summer Ormskirk will take groups of children from two local Children's Homes to see the sea at Southport. This Branch also recently held a very successful Whist Drive, in conjunction with the local Branch of the Women's Association, and divided the proceeds of £38 equally between the Cancer Research Fund and the Family Purse. **Clubmoor** has joined the St. Helen's District, **Crosby** has joined the West Lancashire District and **Preston** has joined the Fylde District—so that all our Branches now have the neighbourly friendship of belonging to a District. Two Branches have changed their meeting places: **Fleetwood** now meet at Grange Road, on Thursdays at 8 p.m.; **Preston** are at Castle Chambers, Cheapside, on Mondays at 8 p.m.  
JIM GREEN.



Cutting the cake at Llandrindod Wells twenty-fifth Birthday Party. l. to r. W. Emlyn Jones (first chairman), Glyn Jones (present chairman), N. L. Millward, S. Francis (founder members)

**OXFORD & THAMES VALLEY**—It's a good sign that units—particularly **Caversham**, with £120, and **Brackley**, with £50—are taking this money-raising business enterprisingly. **Caversham** Branch had a Jumble Sale so vast that the members are just recovering from the shock of the money raised and the immemorial smell of old cloth and wood. In members' homes recently, one has expected a Quilp on every heap of lawn-mowers and snow-shoes. **Beaconsfield** has now battled its way through to becoming a Branch. All of us wish them good luck! The Secretary is the man who, for a short period, a few months ago, was Chairman, Secretary, Pilot and Jobmaster: John Wilson, 5 Garvin Avenue, Beaconsfield, Bucks. A start has **Caversham's** help, at **Wallingford**—an ancient and pleasant town that been made, under the guidance of the **Henley** Joint Branch and with has enough 'jobs' to keep any unit busy. The Secretary is Robert **Tabersham**, of 4 Beansheaf Terrace, Wallingford, Berks. He and Mrs. Tabersham have helped enormously with the formation of this group.

OLIVER WILKINSON.

TOC H JOURNAL





During an interval in the Central Council meeting, Bill Perkins does good business with the Bath Gala Week programme.

**SOUTH WESTERN**—Newton Abbot have recently moved into new quarters, but amidst the extensive slapping on of paint, found time to run a very successful Bazaar. **Axminster** group have been instrumental in forming a local committee of the National Fund for Polio Research, besides tackling sundry other jobs. All our good wishes to **Winsham** group, newly recognised and just setting off on their adventuring in **Toc H**. **Bridport** have been very busy on the job of renovating the local Scout H.Q., a very fine effort which ended with the presentation of a 'Thanks' badge to their Jobbie. **Plymstock** Branch were hosts to the **Plymouth** District recently when there was a really good turn out for a Service and Family Gathering.

GILBERT FRANCIS.

**NOTTS. & DERBY**—Preparations are again being made for the Derby Boys' Camp to be held this year. It is hoped that some local schools may be able to help with staffing. **Mansfield Woodhouse** were hosts to **Mablethorpe** Branch on a recent visit to Sherwood Forest. Attempts are being made to restart **Toc H** in **Walesby** and **Edwinstowe**. A meeting is being held at **Carlton** (Nottingham) to discuss the revival of **Toc H** there, and **Southwell**, **Bulwell** and **Heage** are being 'investigated'. A series of Jobmasters' meetings is being held in Districts to discuss Service and Jobmastery. **Ripley** Branch held a joint Re-dedication Service with the **Toc H Women's Association** Branch.

LES WHEATLEY.

**WALES**—**Llandrindod Wells** recently celebrated their twenty-fifth Birthday with a Re-dedication Service and Guest-night, with Bob Purdy as the speaker. At the Re-dedication Service of **Builth Wells** Branch the text was a tangible one: a packet of potato crisps produced by the Padre from his cassock. Another Re-dedication Service was the one at **Swansea** when a combined presentation was made to Padre Leslie Norman by the members of the Branch and Women's Branch. **Treforest** have again this year entertained the old people of the town to supper.

BRIAN KINGSLEY-DAVIES.



# OPEN HUSTINGS

*The Editor welcomes letters on all matters concerning Toc H. For reasons of space the right is reserved to shorten letters submitted, and every effort is made to print a representative selection from those received.*

## 'With One Voice'

FOR SIX YEARS members of our Branch have regularly served five T.B. wards in a local hospital with library books and a neighbouring unit have done likewise for chronic sick and surgical wards in the same hospital. We also assist, during the winter months, in operating a film projector in the wards. In view of the long service, which means much more than just distributing books (important though that is) we are arranging with the hospital to have a stall at the entrance on the afternoon of Sunday, 28th July. Appropriate notices will draw the attention of visitors to the radio appeal being made that evening and will also suggest that, as an expression of thanks for our work at the hospital, they may like to contribute something, to be sent in answer to the appeal to help Toc H carry on and extend the good work.

We suggest that other units giving regular service of the same kind to local hospitals might well take similar action to help our Movement.

DOUG. GREEN.

Tottenham Branch.

## Edinburgh Festival

AMONG the many thousands of visitors who will be coming to the International Festival of Art, Music and Drama to be

held in Edinburgh in August and September this year there are bound to be members of Toc H and Toc H Women's Association. For visiting members (and indeed for any friends of the Movement) the Edinburgh Branches arrange a Family Gathering at which the visitors get together with local members for an hour or so, in the early evening in time for the visitors to attend the performances they have come to see or hear.

Our District Team would be glad to hear from Branches of any members who will be attending the Festival so that we can get in touch with them on their arrival and give them details of the time and place of the gathering.

BOB LESLIE.

10 Gillespie Crescent,  
Edinburgh, 10.

## Well Remembered

ON the outward part of this voyage I contacted Mr. Cullis, of Capetown, remembered by many members for his hospitality to Servicemen. He is now 77 and retired, and his Toc H activities are restricted, but he remains keenly interested and asked me to pass on his good wishes to all those he met during 1939-45.

KEN GANDY.

S.S. Stratheden,  
Durban, S. Africa.